Church unity

THE WORLD CONFERENCE
FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER

REPORT OF THE JOINT COMMISSION TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH 1913

Ἵνα πάντες ἓν ὦσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

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Names are not entered on the permanent mailing list to which all publications are sent, unless the Secretary receives a personal request; but the Commission is glad to enter on that list all who will write to the Secretary that they desire to receive future publications.

A full list of the publications of the Commission will be found on page 21 of this Report. Those who have not received all of them may obtain missing issues by applying to the Secretary.

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REPORT OF THE JOINT COMMISSION TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH: 1913

THE Joint Commission appointed by the General Convention of 1910, to bring about a World Conference for the consideration of questions touching Faith and Order, and to ask all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with us in arranging for, and conducting, such a Conference, begs leave to present the following report to the General Convention of 1913.

1. *Prayer indispensable to Success*

In making this report, the members of the Joint Commission wish, as their first word, to declare their ever deepening consciousness that the one hope of any true approach towards Reunion, and the one hope of any result from this present effort, lies in prayer. It is prayer that opens the door to the presence of the Holy Spirit, Who moves men to look not alone on their own things, but on the things of others. Only through prayer can the atmosphere be produced in which such a Conference as that proposed must meet, if it is to be profitably, or even safely, held.

Discussion and conference might only serve to magnify and perpetuate our divisions, unless on all sides there should be the desire to submit wholly to the guidance of God the Holy Spirit.

We cannot doubt that He is ready to direct every step in the preparation for this gathering which, we trust, is to be brought about. We earnestly entreat that the clergy and people of our own Communion, and that the members of Christ's family everywhere, by whatever name they may be called, will offer up their intercessions for the right guidance of this endeavor, and for the restoration, in God's own way, of that peace and unity of His Church which is agreeable to His Will.

2. *Organization*

The Joint Commission met for organization in Cincinnati on October 20, 1910, and elected as *President* the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago; as *Treasurer*, Mr. J. P.

Morgan of New York; as *Secretary*, Mr. Robert H. Gardiner of Maine; and as a Committee on the Plan and Scope of the Conference, the Rev. William T. Manning, D.D., of New York, *Chairman*, the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, the Rt. Rev. David H. Greer, D.D., Bishop of New York, the Rt. Rev. F. J. Kinsman, D.D., Bishop of Delaware, the Rev. P. M. Rhinelander of Massachusetts (afterward consecrated Bishop Coadjutor of Pennsylvania, and succeeding later as Bishop), and Messrs. Francis Lynde Stetson of New York and the Secretary of the Commission, who was also made Secretary of the Committee.

Mr. Morgan being unable to act as Treasurer, the Commission added to its number Mr. George Zabriskie of New York, and elected him Treasurer and a member of the Committee on Plan and Scope. The Committee on Plan and Scope was later given the powers, and the name, of the Executive Committee. The Bishop of Delaware was obliged by the state of his health to resign from the Commission, and his resignation was accepted with great regret by the Commission on December 14, 1911.

The Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, the Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut, the Rev. Henry S. Nash, D.D., of Massachusetts, and the Rev. H. E. W. Fosbroke, D.D., of Massachusetts were added to the Commission, and the Rev. Francis J. Hall, D.D., of Illinois, and Mr. George Wharton Pepper of Pennsylvania were elected members of the Executive Committee.

On November 6, 1912, your Commission lost, by the death of the Rev. Henry S. Nash, D.D., the help of his great learning, his earnest labors for the unity of the flock of Christ, and the example of his single-hearted devotion to the Master.

The death of John Pierpont Morgan on March 31, 1913, took from the Commission one of its most deeply interested members. The prosecution of the work of the Commission on the scale upon which it has been carried forward was made possible by Mr. Morgan's far-seeing liberality. A man of large vision and accustomed to great undertakings, it was characteristic of him that, at the moment when this world-wide movement was proposed in the Convention, he saw its possibilities and gave to it his instant

support. Up to the time of his death he maintained a deep and constant interest in the work of this Commission.

The Treasurer has submitted detailed reports at every meeting of the Commission and of the Executive Committee. A summary statement of his receipts and disbursements is appended hereto.

The Commission has held seven meetings and its Executive Committee thirteen.

From time to time the Commission has invited distinguished guests to attend its meetings in order to obtain the benefit of their counsel. Among those who accepted the invitations were the Rev. Newman Smyth, D.D., Chairman of the Congregational Commission, the Rev. Tissington Tatlow, M.A., now Secretary of the Church of England Committee, and Sir Robert W. Perks, Bart., the distinguished English Wesleyan layman. The Commission desires to express its sense of obligation to these gentlemen for their courteous consideration and helpful suggestions.

3. *Relation to other Agencies in this Church*

This Commission communicated promptly with the Commission on Christian Unity, appointed by the General Convention of 1910, asking its advice and help, and relations of cordial mutual understanding have also been maintained with the Christian Unity Foundation, and with the Church Unity Society, two unofficial agencies which are doing valuable work for the cause of Reunion.

4. *Comprehensiveness*

The Commission has carefully borne in mind the world-wide aspect of the proposed Conference, and has sought with impartial anxiety to enlist the coöperation of both Catholic and Protestant bodies. This aim has been duly communicated to all who have been approached with regard to the Conference, and a general understanding exists that the actual work of arranging for the World Conference shall not be directly undertaken until as adequate a representation as possible shall have been secured from all the chief groups of Christians — Catholic as well as Protestant.

(1) *The Commissions of the Congregational Churches and of the Disciples of Christ*

Inasmuch as the Commission appointed by the National Council of Congregational Churches to make overtures to this Church for Reunion, and the Commission of the Disciples of Christ, appointed by their Convention of 1910 to bring about Christian Union, had been appointed independently and within a day or two of the appointment of this Commission, we were able to get

immediately into relation with these two bodies, which promptly and cordially agreed to act as coöperating Commissions.

(2) *The Anglican Communion*

Your Commission realized from the outset that it was of primary importance that they should secure the coöperation of the other Churches in the Anglican Communion, and especially of the mother Church of England.

A letter was addressed by our President to each Bishop of the Anglican Communion throughout the world, requesting him to secure the appointment of a coöperating Commission in his jurisdiction in such way as should seem to him best. The first response to this request came from the Nippon Sei Kokwai (the Holy Catholic Church in Japan), the next from the Church of England in Australia and Tasmania. The Church of England in Canada at an early date appointed a Commission to coöperate in the movement.

(a) *Japan, Australia and Canada*

(b) *Deputation to England, Scotland and Ireland*

At a meeting of the Commission held on December 14, 1911, the Bishop of Chicago, the Bishop of Southern Ohio, the Bishop of Vermont, and the Rev. Dr. Manning were appointed as a deputation from this Commission to visit Great Britain and Ireland in order to secure the coöperation and participation of the Church of England, the Episcopal Church in Scotland, and the Church of Ireland in the movement for a World Conference.

At the invitation of His Grace the Archbishop of Canterbury, the deputation spent two days at Lambeth Palace for conference upon this subject, June 24–26, 1912, and on June 25 met there in conference a number of distinguished representatives of the Church of England whom the Archbishop, acting with the Archbishop of York, had invited to be present.

After thorough discussion of the subject at this meeting the following minute was adopted:

On Tuesday, June 25, 1912, a private conference was held at Lambeth between the delegates who had come from the American Church and a group of English ecclesiastical authorities informally selected by the two Archbishops as representative men. The Englishmen present were:

The Archbishop of Canterbury, the Archbishop of York, the Bishop of London, the Bishop of Bath and Wells, the Bishop of

Gloucester, the Dean of Westminster, the Dean of St. Paul's, the Dean of Wells, the Dean of Ely, Bishop Tucker (Canon of Durham), Canon Walsham How.

The Bishop of Winchester was present on the preceding evening.

The American delegates consisted of: the Bishop of Southern Ohio, the Bishop of Chicago, the Bishop of Vermont, the Rev. Dr. Manning, Rector of Trinity Church, New York.

After the Archbishop of Canterbury had read the Report of the Committee on Plan and Scope of the Commission and some of the formal and informal letters which had passed, the Bishop of Chicago made a full statement as to the position and purpose of the Commission, and asked the coöperation and participation of those present in the proposed Conference and in the work required in preparation for it. He was followed by Dr. Manning of Trinity Church, New York.

Discussion followed, most of those present taking part.

In the end, the Archbishop of Canterbury, on behalf of the Church in England, suggested that the action on the English side of the Atlantic should be as follows:

(1) A Committee to be appointed in the Church of England, the nomination and appointment resting with the two Archbishops, who should themselves select the members—Episcopal, Clerical and Lay. This Committee should watch the progress of the arrangements for the proposed Conference, organize support and help in England for these endeavors, and especially stimulate general interest and regular and widespread prayer in the matter. It would rest with this Committee to make arrangements for any local or preliminary conferences in England which may be expedient.

(2) Invitations to other religious bodies or denominations than the Church of England should emanate not from the Committee above-named, or from the Church of England, as such, but from the co-religionists in America of each denomination in England. The English Committee, though not concerned in issuing such invitations or controlling in any way the action of the non-Episcopal bodies, should markedly hold itself in readiness to confer with such bodies or Committees in the non-Episcopal Churches, or, if so be, with those who might represent the Roman or Eastern

Churches. The Archbishop further expressed an opinion, which was concurred in by the Englishmen present, that it would be helpful to the satisfactory working of the whole plan that its American origin should be borne in mind, as also the possibility or probability that the ultimate Conference, when held, would be on American soil. This was not in any way pressed or even advocated by the American delegates, but the Archbishop believed that it would facilitate matters in England.

The Archbishop's statement was endorsed by expressions of concurrence on the part of all the English members of the informal conference, and the Bishops of Chicago and Southern Ohio expressed, on behalf of the delegates from America, their full approval of the form which the suggestions had taken, and also appreciation and gratitude for the reception which they had met with at the hands of the Church of England.

Before the Conference closed, the Archbishop of York, on behalf of the English members present, expressed in emphatic terms the corresponding gratitude of the Church of England for the visit of the American delegates and the high hopes which he and others entertained for the ultimate success, under the blessing of God, of the plan which had been under consideration.

26th June, 1912.

[*Signed*] RANDALL CANTUAR

Our deputation then proceeded immediately to Scotland, where they were received in conference at Edinburgh by the Primus and a number of the Bishops of the Episcopal Church in Scotland, and from there to Ireland, where at Armagh, on July 5, 1912, a meeting was held with several of the Irish Bishops, arranged and presided over by the Archbishop of Armagh, Primate of all Ireland. In each case, after full discussion, our deputation received assurance of entire sympathy with the proposal for a World Conference, with expressions of confidence that in due course formal action would be taken providing for coöperation with the movement. Our deputation was fortunate also in meeting in England the Archbishop of Capetown, who promised to bring the matter before his Synod on his return to South Africa. In November,

1912, an official invitation to appoint Commissions was sent to all the other autonomous branches of the Anglican Communion.

(3) *Protestant Communions in the United States*

Immediately after the appointment of your Commission in October, 1910, steps were taken to secure the coöperation of our fellow Christians in the United States. The leading Protestant Communions in this country promptly and cordially responded, and the majority of them now have Commissions or Committees officially appointed to represent them. With a view to obtaining coöperation on the part of the Roman Catholic Church and of the Eastern Orthodox Churches, and as preliminary to more formal approaches, important conferences have been held by members of your Commission with Archbishop Platon of the Holy Orthodox Church of Russia in New York, and with Cardinal Gibbons and Cardinal Farley of the Roman Catholic Church. Archbishop Platon has expressed hearty approval of the undertaking and great interest in it, and has promised to urge the matter upon the cordial consideration of the Holy Orthodox Church of Russia. Similar expressions of interest and assurances of support have been received from Archbishop Seropian of the Church of Armenia.

(4) *The Holy Orthodox Church of Russia*

(5) *The Roman Catholic Church*

The first interview with Cardinal Gibbons was soon after the organization of this Commission. His Eminence expressed friendly interest in the subject, a desire to be kept informed of the progress of the movement, and a conviction both that clear statements of positions would show them to be nearer together than had been supposed and that only good could come of the effort to promote the spirit in which such a conference should be undertaken. Similar sentiments have been expressed orally by Cardinal Farley, and by letter by a number of other Cardinals, Archbishops, Bishops and priests of the Roman Catholic Church in various parts of the world.

(6) *The Old Catholic Churches*

The Commission, through its President, addressed in June, 1912, a formal invitation to the Bishops of the Old Catholic Churches in Europe, the way for which had been prepared by personal conferences and correspondence with leading Old Catholics by the Bishop of the Philippine Islands and the Rev. Dr. Rogers of this Commission.

(7) *Approaches to Various Communions*

In the early stages of our work a number of Sub-Committees were appointed, each of them being empowered to approach one of the more important groups of Christians who were to be invited to take part in arranging for and conducting the World Conference. Ground was broken for the work of these Committees by the publication and general distribution of a leaflet containing the Report and accompanying Resolution with regard to the proposed World Conference which were presented and adopted at the last meeting of the General Convention. This Report and Resolution explain the business of the Commission so clearly that but little amplification of them has been found necessary. Copies of this document have been issued in English, Greek, Latin, Italian, Russian, Swedish, German, French and Dutch, and a translation into Spanish is in press. This was followed by a *Report of the Committee on Plan and Scope*, adopted by the Commission in April, 1911. This document exhibited the progress made up to that time and embodied Resolutions of the Commission by which the scope and method of its work were made clear. More than one hundred and forty thousand copies of it were circulated.

(8) *Commissions thus far appointed*

Up to the time of printing this report, August 19, 1913, the Secretary had received notice of the appointment of thirty Commissions or Committees. The names are given in the order in which the Secretary of your Commission received the lists of members, the country being the United States unless it is otherwise stated:

The Protestant Episcopal Church.
The National Council of Congregational Churches.
The Disciples of Christ.
The Presbyterian Church in the U. S. A.
The Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western or American Section.
The Methodist Episcopal Church, South.
The Southern Baptist Convention.
The Moravian Church in America, Northern Province.
The Reformed Church in the United States.
The Methodist Episcopal Church.

The General Synod of the Evangelical Lutheran Church in the U. S. A.
The Presbyterian Church in the United States.
The United Presbyterian Church of North America.
The Northern Baptist Convention.
The Free Baptist Conference.
The Reformed Church in America.
The Reformed Presbyterian Church in North America.
The Church of England in Canada.
The Seventh Day Baptist General Conference.
The Chinese Church, Chung Hua Sheng Kung Hui.
The Church of England.
The Moravian Church in America, Southern Province.
The Moravian Church in Great Britain and Ireland.
The Methodist Church in Canada.
The Church of England in Argentina.
The Episcopal Church in Scotland.
The Baptist Union of Great Britain and Ireland.
The Nippon Sei Kokwai (the Holy Catholic Church of Japan).
The Church of England in Australia and Tasmania.
The Church of England in India.

The names of the members of the three Commissions which appear last in the above list have not yet been received by the Secretary.

(9) *Replies awaited*

Invitations to appoint coöperating Commissions have been sent by your Commission to the following Communions, from which no reply has been received up to the time of printing this report. In many cases owing to the date of an official triennial or biennial gathering at which the necessary action must be taken, and in other cases owing to the recent dispatch of the invitation, there has not yet been time for a reply to be received.

The Baptist Churches. *United States:* National Baptist Convention; *Scotland; Wales; West Indies; the Ontario and Quebec* (which has referred the invitation to its executive), *the Maritime, and the Western Baptist Conventions in Canada; the six Baptist Churches or Unions in Australia and Tasmania; New Zealand.*

The Congregational Churches. *Canada:* Though no Commission has yet been appointed, a representative has been named to receive communications; *England and Wales:* Sympathy expressed and the matter

referred to Council at next meeting; *Scotland; Australasia; New Zealand.*

Disciples of Christ. *England:* Referred to Annual Conference to be held in September; *Australia.*

The German Evangelical Synod of North America. *United States:* Referred to the next Synod.

The Lutheran Churches. *United States:* The General Council of the Evangelical Lutheran Church; The United Synod South; The Synodical Conference; The Ohio Joint Synod; The United Norwegian Lutheran Church of America. This Church is at present trying to bring about a union between all the Norwegian Lutherans in the United States, and is not disposed to take any other action with regard to unity until it has succeeded in this.

The Mennonite Churches. *United States:* The General Conference of the Mennonite Church in North America; The Mennonite Church.

The Methodist Churches. *England:* Calvinistic Methodist, referred to General Assembly; United Methodist; Wesleyan Methodist Conference; Primitive Methodist; declined April 25, 1913; *Ireland; United States:* The Wesleyan Methodist Connection; The Methodist Protestant Church; The African Methodist Episcopal Church; *Australasia; New Zealand.*

The Moravian Church. *Jamaica.*

The Presbyterian Churches. *Canada; England*: Referred to its Executive Commission, meeting November 20, 1913; *Ireland*: Referred to its officers; *Scotland:* The Church of Scotland, referred to a Committee, with whom we are in correspondence; The Free Church of Scotland; The United Free Church of Scotland, referred to Committee on Assembly Arrangements; *West Indies; Australia; New Zealand.*

The Cumberland Presbyterian Church. *United States:* Invitation refused June 27, 1911.

The Reformed Episcopal Church. *United States.*

The Swedish Augustana Synod. *United States.*

The United Brethren in Christ. *United States.*

Old Catholic Churches. *Europe.*

In the West Indies, the Archbishop of the Church of England, and representatives of the Moravians, Presbyterians and others, are forming a working Committee to further the objects in view.

(10) *Certain Invitations as yet unissued*

The Commission has been able, at present, to issue invitations to Non-Anglican Communions only in the United States, Canada, the West Indies, England, Scotland, Ireland, Australia and Tasmania, and New Zealand, except that, for the reasons already stated, it was found possible to send an invitation to the Old Catholic Churches in Europe.

The Commission hopes soon to be able to take up actively the work of issuing invitations in other countries, and the way for this has been already somewhat prepared by the wide distribution of our literature.

5. Preliminary Inter-Commission Conference

On May 8, 1913, at the suggestion of your Commission, an informal Conference was held in New York, in which representatives of all the Commissions at present appointed in the United States were invited to take part. This meeting was of great importance and marked a distinct step forward in the progress of the World Conference Movement. It was the first meeting, on any considerable scale, of representatives of the different Commissions for mutual counsel and for joint consideration of the problems involved in the work of preparing for the World Conference. Nothing could have been more encouraging than the spirit and temper of the gathering. There was deep realization of the difficulties with which this undertaking is confronted, but the spirit of the meeting was one of courage and hope, and of faith in the present power of God the Holy Spirit.

Questions relating to the proposed Conference were faced and discussed with the utmost candor, but throughout the day there was not one jarring note, nor was a word spoken in any spirit but that of Christian fellowship and concord. The spirit in this meeting was the Spirit of Him who is able to make men to be of one mind in an house. There was a clear conviction on the part of all present, and this conviction was repeatedly expressed, that the meeting should avoid even the appearance of taking any premature action, or of doing anything which should conflict with the principle, which has been clearly laid down, that joint action and

all formal action relating to the work of the Conference shall be deferred until every effort shall have been made to secure the participation of all Christian Communions, Catholic and Protestant alike, which are included in the scope of the invitation. Without any departure from this fundamental principle, definite steps forward were decided upon at this meeting, and action of much importance was taken. The Conference was fortunate in having present at its meeting the Rev. Tissington Tatlow, M.A., a member of the Committee of the Church of England, who happened to be in this country, and the Very Rev. Alexander Hotovitzky, D.D., Dean of the Cathedral in New York, representing Archbishop Platon of the Holy Orthodox Church of Russia. There were present representatives of the following Communions: Congregational; Disciples of Christ; Presbyterian in the U. S. A.; Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western or American Section; Moravian Church of America, Northern Province; Reformed Church in the United States; Methodist Episcopal Church; Evangelical Lutheran Church in the United States; Presbyterian Church in the U. S.; the United Presbyterian Church of North America; the Northern Baptist Convention; Reformed Church in America; Seventh Day Baptist; Protestant Episcopal Church; Holy Orthodox Church of Russia; and Church of England.

(1) *Communions represented*

After careful discussion, it was decided that it would be well to send a deputation to confer with the non-Anglican Communions in England, Scotland and Ireland, and from nominations made by a Committee appointed at the meeting, your Commission requested the following divines to act as that deputation: The Rev. Newman Smyth, D.D., the Rev. John Henry Jowett, D.D., Bishop John W. Hamilton, D.D., the Rev. William H. Roberts, D.D., and the Rev. Peter Ainslie, D.D., and the Rev. Tissington Tatlow, M.A., was asked to act with the deputation for conference and counsel. The Rev. William H. Roberts, D.D., and General Ralph E. Prime were asked to present the matter to the Council of the Alliance of Reformed Churches holding the Presbyterian System.

(2) *Deputation to Non-Anglican Communions in Great Britain and Ireland*

The following resolution was adopted:

Resolved, That an Advisory Committee be constituted, composed of one representative of each of the Commissions already appointed to be chosen by each of said Commissions, to coöperate with the Executive Committee of the Episcopal Commission in promoting any preparation preliminary to the work of convening the World Conference. (3) *Advisory Committee*

That the Commissions which may be appointed by other Communions be invited to appoint representatives on the Advisory Committee.

Members of this Advisory Committee are now being appointed as provided by the above resolution.

At the conclusion of the meeting the following resolutions were adopted as expressive of the results reached in conference and not theretofore embodied in formal resolutions:

1. That the true ideal of the World Conference is of a great meeting participated in by men of all Christian churches within the scope of the call, at which there shall be consideration not only of points of difference and agreement between Christians, but of the values of the various approximations of belief characteristic of the several churches. (4) *Scope and Character of World Conference Movement*

2. That while organic unity is the ideal which all Christians should have in their thoughts and prayers, yet the business of the Commissions is not to force any particular scheme of unity, but to promote the holding of such a conference as is above described.

3. That in order that the World Conference may have a maximum value, the questions there to be considered shall be formulated in advance by committees of competent men representative of various schools of thought, these Committees to be appointed at as early a date as is consistent with assurance that their truly representative character cannot be successfully challenged.

4. That among the subjects for joint consideration by the Executive Committee of the Episcopal Commission and the General Committee appointed at this meeting are the following:

First. What questions must be considered before it can be decided how the World Conference shall be convened, what its membership shall be, and when and where it shall assemble.

Second. How such prior questions can best be considered and answered.

Third. How the matters for consideration by the World Conference shall be ascertained and referred to the Committees which are to study them, and how and when those Committees shall be appointed.

A special report of this interesting and inspiring meeting will be published.

6. *Conferences and Addresses*

Small Conferences of informal character have been encouraged, and many have been held both with those who are called Protestants and with those who are called Catholics. The purpose of such Conferences is to prepare the way for a more intelligent and successful handling of the World Conference, and to develop the spirit of mutual good feeling upon which the success of that Conference must depend.

A large number of public addresses also have been made by members of your Commission upon the subject of the World Conference, many of them at gatherings of representative ministers of other Communions.

7. *Publicity*

An earnest effort has been made to give the project world-wide publicity. Letters have been written and leaflets sent all over the world, and important items of news have been sent to all the newspapers which showed a willingness to print them.

Circulars enclosing one of our leaflets have been sent twice, or oftener, to all the ministers in the United States, and to a few elsewhere, whose addresses are found in the Year Books of the following Communions:

Protestant Episcopal (*5 times*), Disciples of Christ, Moravian in the United States (*3 times*), American Baptist, Reformed Church in the U. S. (*3 times*), Reformed Church in America (*3 times*), Roman Catholic, including the Cardinals and Bishops throughout most of the world (*3 times*), United Presbyterian of North America, Congregational, Presbyterian in the U. S., Presbyterian in the U. S. A., Methodist Episcopal, Lutheran, Reformed Presbyterian Church of North America, Reformed Presbyterian Church in North America, German Evangelical Synod of North America, Christian Reformed Church in America, Church of England

in Canada (*3 times*), and also to the American Bible Society, the Y. M. C. A., and the Anglo-German Committee formed some years ago by leading Germans and Englishmen in the interests of International Peace and Christian Unity.

Similar circulars have also been sent to a large number of laymen and women.

The amount of printing done is a fairly exact measure of this work, for practically all of the leaflets printed have been distributed, or are being sent out as fast as mailing facilities permit. The numbers are approximately as follows:

Letterheads	270,000
Leaflets printed	630,200
Letter from your Commission to the Chairmen of other Commissions	16,000
Multigraphed letter from the Executive Committee of your Commission addressed *To All Our Brethren in Christ*	15,000
Card of Prayers	50,000

8. *Mailing List*

The circular letters sent out with these leaflets, and the leaflets themselves, contained an offer to enter on the permanent mailing list the names of those who would like to receive future publications. That offer has been accepted by about 8500 persons. The total is not as large as it should be, and the list includes too few laymen and women, but it is steadily growing, and those whose names appear upon it are distributed all over the world.

The list includes every State in the UNITED STATES, with Alaska, Porto Rico, Hawaii and the Philippine Islands, and every Province in Canada except Baffin Land. In the WEST INDIES and CENTRAL and SOUTH AMERICA it includes: Cuba, St. Croix, St. Kitts, Leeward Islands, Barbuda, Barbados, Jamaica, Trinidad, Nevis, Montserrat, Bahamas, British Honduras, Nicaragua, Canal Zone, Mexico, Argentina, Brazil, British Guiana, Chile.

IN EUROPE: Austria, Bulgaria, Denmark, England, Finland, France, Germany, Greece, Holland, Ireland, Italy, Norway, Russia, Scotland, Sweden, Switzerland, Wales.

IN ASIA: Arabia, Ceylon, China, Corea, India, Japan, Palestine, Persia, Syria, Turkey.

In Australia and New Zealand it includes every state.

In Africa: Basutoland, Cape Colony, Egypt, Kamerun, Liberia, Madagascar Island, Madeira Island, Natal, Nigeria, Nubia, Orange River Colony, Portuguese East Africa, Rhodesia, Sierra Leone, Sudan, Transvaal, Uganda, Zanzibar, St. Helena Islands.

Only a partial and inaccurate classification of names on the mailing list has been possible as yet, but there are representatives, in some cases, of course, very numerous, of each of the following Communions, and doubtless of others which have not been identified:

Anglican, Armenian, Baptist, Christian Reformed, Congregational, Disciples of Christ, Dunkards or Brethren, Evangelical Association, German Evangelical Synod, Greek Orthodox, Lutheran, Methodist, Moravian, Polish National Catholic, Presbyterian, Reformed, Roman Catholic, Russian Orthodox, the St. Thomas Syrian, the Jacobite Syrian, Servian, United Brethren, and Universalist.

Classification by occupations has been almost impossible.

Probably eighty or ninety per cent of those on the list are ministers, though many who have not so described themselves are entered without designation. There are at least 110 Professors and 43 College Presidents on the list, and 26 Theological Seminaries in the United States, Canada, England, Turkey, and Italy are known to be represented. There are also on the list 108 Colleges or Universities, some of which are doubtless Theological Schools, in the United States, India, Ceylon, Scotland, Canada, China, England, South Africa, Hawaii and Japan.

From 20,000 to 30,000 letters and postcards relating to the subject of the World Conference have been received by the Secretary, besides a great mass of newspapers, pamphlets, sermons, etc., and in addition a great number of letters have been received and sent by the President of the Commission, the Chairman of the Executive Committee, and other members of the Commission.

9. *The Committee on Literature*

Soon after this Commission commenced its work a Committee on Literature was appointed. The chief business of this Committee is to obtain and publish unofficial papers calculated to promote the work of the Commission, and to encourage studies of various problems, not of a controversial character, connected with our

undertaking and with the supreme purpose of Unity to which it is hoped the Conference will minister. The unofficial nature of these publications is indicated in each pamphlet issued by the Committee, and the Commission is not officially responsible for the statements and opinions which they may contain. The following publications have been issued, the list including also official documents which have been directly authorized by the Commission or its Executive Committee:

1. Report and Resolution of the Protestant Episcopal Church suggesting the Conference, and Report and Resolutions of the National Council of the Congregational Churches of the United States looking to Reunion with the Protestant Episcopal Church.
2. Report and Resolution of the Protestant Episcopal Church suggesting the Conference.
3. Report of April 20, 1911, of the Committee on Plan and Scope of the Commission of the Protestant Episcopal Church.
4. Leaflet No. 2 in Modern Greek.
5. Leaflet No. 2 in Latin.
6. Leaflet No. 2 in Italian.
7. Leaflet No. 2 in Russian.
8. Leaflet No. 2 in Swedish.
9. Leaflet No. 2 in German.
10. Leaflet No. 2 in French.
11. Leaflet No. 2 in Dutch.
12. The World Conference and the Problem of Unity. By the Rev. Francis J. Hall, D.D.
13. Letter to the Council of the Old Catholic Churches in Europe.
14. An Official Statement by the Commission of the Protestant Episcopal Church.
15. Prayer and Unity.
16. Questions of Faith and Order for Consideration by the Proposed Conference. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.
17. A Bibliography of Topics related to Church Unity. By the Rev. F. J. Hall, D.D.
18. Unity or Union: Which? By the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania.
19. The Conference Spirit.

20. The Manifestation of Unity. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
21. List of Commissions already appointed to April 5, 1913.
22. Leaflet No. 2 in Spanish.

Copies of any of these publications may be obtained by application to the Secretary.

10. *Hindrances to the Commission's Work*

The difficulties which this undertaking has to face assume three principal forms—indifference, impatience, and suspicion.

(1) *Indifference*

Indifference arises chiefly from a lack of realization of the overwhelming importance of the restoration of visible and organic unity among Christians; but also from disbelief in its practical possibility. It is, therefore, an important branch of our work to persuade those whom we can reach of the shameful evils which flow from our unhappy divisions, of the undoubted will of Christ that visible unity should be restored and maintained, of the futility of all substitutes for organic union in maintaining such unity, and of the grounds for belief that reunion can be brought about, if we abandon unchristian tempers, seek to understand one another, and above all, lend ourselves in prayer and unselfish effort to the guidance of God the Holy Spirit.

Whether unity can be brought about in the present generation may be doubtful, for the attitude of large bodies of men is changed by a slow leavening process rather than by sudden and magical methods. But we are convinced that the movement towards a genuine unity of Christian Faith and Order has actually begun, and that visible factors are making for this glorious consummation. That former asperities between Christians of different organizations are gradually giving way to mutual respect, and often to real friendliness, is patent to every thoughtful observer. That the thinkers and investigators of all Christian bodies are learning more and more to compare notes with each other, and that a scholarly and capable presentation of Christian truth from whatever quarter is apt to secure world-wide consideration, can hardly be denied. A new Christian cosmopolitanism has arisen, accompanied no doubt by the exploiting of many destructive vagaries, but certainly affording conditions which must facilitate the

victory of truth, and the bringing about in God's time of substantial agreement concerning Christian Faith and Order. Our part seems to be, not to force things and not to formulate schemes for reunion, but to help on this growth of mutual friendliness and of mutual understanding. The method of laboring for Unity which the General Convention has imposed upon us—of promoting a world-wide conference, rather than action directed more immediately to reunion—seems precisely adapted to the situation. It seems indeed to be the only step towards Unity in its wider aspects which at present can be successfully undertaken. In saying this we do not mean to deny that this Church should always be ready to respond sympathetically to overtures from every Christian quarter, and should evermore be ready to take advantage of possibilities, however unexpected, of progress toward reunion on the basis of a common Faith and Order, according to the mind of Jesus Christ. The continuance of the Commission on Unity seems to us of vital importance in order that the Church should have an official Commission ready at all times to respond to and to make overtures for actual reunion with this Church.

(2) *Impatience*

The method of action for which this Commission was appointed requires much patience, and the impatience of those who believe that the time has arrived for formal approaches and legislative changes, having reference to reunion in the near future, constitutes another grave hindrance to our work. This Church stands committed to be ready for reunion, whether with this or with that Christian Communion, whenever such reunion can be achieved without betrayal of the trust which each conceives to have been given from above; and we are not less committed to the attitude of being ready with open mind to discuss the nature and limits of this trust with those who seek to unite with us on the basis of a conception of it which differs from ours. But we have need to remind ourselves that, until a reunion which is consistent with the conscientious convictions of those who participate in it becomes an immediate possibility, the more patient method of non-committal but loving conference, and of helping on the growth of a common mind among Christian believers, should be pursued.

(3) *Suspicion*

Finally, there is the possible hindrance of suspicion,—suspi-

cion that the method of work of this Commission will tend to develop into compromise of conviction. Churchmen will naturally welcome assurances that so novel an expedient as the proposed World Conference is not being undertaken in a manner calculated to unsettle loyalty to our ancient heritage.

The Conference is expressly defined in the Report, the adoption of which constituted this Commission, to be exclusively "for the purpose of study and discussion, without power to legislate or to adopt resolutions." It is such a Conference, and such only, that your Commission is authorized to participate in arranging and conducting.

The settled policy of your Commission is in harmony with this authoritative declaration. It is a policy which can commit no Churchman to anything except candid and loving conference with those who differ from us.

11. *World-wide interest in Unity*

It cannot be doubted that the Holy Spirit is turning the mind of Christendom toward reunion.

In the mission fields, the ineffectiveness of the appeal of a divided Christendom is clearly recognized. The realization that Christian unity means Christian power will, under the guidance of God the Holy Ghost, lead us all to the full conception of the one Church of the one Lord.

In Scotland the Established Church and other Presbyterian Churches are seeking reunion. In Australia the Church of England and the Presbyterian Church are engaged in negotiations, while in Canada the Methodist, Congregational and Presbyterian Churches seem to have almost reached union, though the question is once more to be submitted to the Presbyteries. Meantime some local congregations of two or more of those great Communions are actually uniting. In October, 1912, the Synod of the Church of England held at Montreal, Canada, voted, "That Christian unity is an ideal which should be promoted whenever fitting opportunity offers." In New Zealand the Wesleyans and the Methodists have consolidated, and in Australia their brethren are considering the matter. In England the non-established Churches are gradually approaching union. In Russia a society has been formed whose purposes have been approved on the one hand by the Holy

Governing Synod of the Russian Church, and on the other by the Upper House of the Convocation of Canterbury, with the object of making the Russian Church and the Church of England each more familiar with the doctrines and practices of the other. In Europe, America, Africa and Japan the Anglican and Eastern Orthodox Churches Union is helping to bring the Eastern and Anglican Churches to a better understanding of each other, and is pointing out ways in which they can help isolated members of the several Churches.

Since the Lambeth Conference in 1908, negotiations have been in progress between the Church of England and the Moravian Church in Great Britain for the establishment of full inter-communion between the two churches. There seems good reason for hope that this happy result may be attained.

The remarkable conferences held by Dr. John R. Mott in Asia promise to be of great value, not only in promoting efficiency in missionary work, but in quickening the desire for unity.

In the United States the Northern Baptist Convention and the Free Baptist Conference, in the year 1911, consolidated their general work and recommended organic union to their constituents. The Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church are considering the formation of a united Methodism. Communications in progress between the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the Reformed Church in the U. S., and the United Presbyterian Church of North America, each with one or more of the others, furnish signs of hope that Presbyterians will draw closer to each other. Commissions from the United Brethren and the Methodist Protestant Churches have agreed to combine as the United Protestant Church, subject to the ratification of their General Conferences. The Evangelical Church and the United Evangelical Church are seeking to restore the union between them which existed until less than a generation ago. The Norwegian Lutherans and the United Norwegian Lutherans, known as the Synod, the United Church and the Hague Synod, the General Council and the General Synod are questioning whether there is any reason why they should stand apart, and whether an

attempt should not be made to unite all the Lutheran Synods in America. Leading members of the Congregational Church and of the Disciples of Christ have suggested a concordat under which these Communions may be brought nearer together. A movement has begun to combine the Reformed Church in the United States and the Reformed Church in America.

The effort begun some years ago by the Academia Velehradensis, at Welehrad in Moravia, largely under the leadership of the Rev. A. Spaldak, S.J., to bring together in conference, substantially on the lines proposed for the World Conference, representatives of the Roman Catholic Church and of the Russian Church, is being continued with a most encouraging persistence, and other Eastern Churches are to be invited to participate. Though as yet few but Roman Catholics seem to have attended the Conferences, yet the eagerness of their desire to meet their separated brethren, the warmth of the Christian love, and the conciliatory spirit which they have displayed, afford grounds for hope that with patience and perseverance a better understanding may be reached.

The Commission appointed by the National Council of Congregational Churches of America to announce its willingness to receive overtures from this Church on the lines laid down by the last Lambeth Conference has communicated with this Commission its opinion, in which we cordially agree, that it is best to postpone for the present the discussion of such overtures, at least until this larger project of the World Conference is well under way.

12. *Coöperation within this Church*

Your Commission desires here to express its gratitude for the sympathy and help which it has received from many of our Bishops, clergy and laity, as well as from members of other Christian Communions. It ventures, however, to ask for a more unanimous and open support from the Bishops, the clergy, and the laity who have imposed this heavy undertaking upon us. Above all, we wish to ask for the prayers of all Churchmen, and we declare again our reliance on prayer as the only means through which there is hope of any real progress in this enterprise.

(1) *Interest not yet General*

(2) *Help from the Bishops*

At the outset of our work each Bishop in the United States was asked by our President to issue to his people a pastoral ad-

dress, advising them of the appointment of the Commission and asking their support for it, and also to set forth a special prayer for God's blessing upon the work of the Commission, the prayers prepared for the Commission and appended to this report being tentatively suggested. This request was not very generally complied with. We ask again that every Bishop afford his help to this undertaking by urging upon his people a more vital sense of the need of reunion, and by asking them to unite in that prayer by which alone its consummation can be made possible.

(3) *Prayers for General Use*

The Commission has ventured to suggest that prayers for the effort to bring about a World Conference, and for Christian Unity, be offered especially at the Celebration of the Holy Communion on the first Sunday of each month. We have also urged that prayer be given the chief place in the informal and local Conferences which our Executive Committee has tried to promote.

If Christians will gather together in small groups all over the world, giving themselves to fervent prayer and earnest effort for a better understanding of each other and for guidance into the fullest truth, prejudices will disappear, love will displace jealousy, and the desire for reunion will overcome all obstacles without compromise of truth. Reunion will never come as the result of negotiations between committees, however learned and saintly these may be. The movement toward Unity must express the overwhelming desire of the members of the one Body of the one Lord. Doubtless those members of that Body who do now rest from their labors are rejoicing in a measure of unity which seemed to some of them, at least, while here on earth, impossible, if not even abhorrent. Let us strive to rise in some degree with them above the smoke of the partisan conflicts which have so long and so greatly obscured the Light which lighteth every man that cometh into the world. We commend for careful consideration the words of the late Very Rev. A. P. Doyle, Rector of the Apostolic Mission House in Washington, D. C., Spiritual Director of the Catholic Convert League, and one of the Paulist Fathers:

(4) *A Roman Catholic on Reunion*

"In order to secure a Reunion of the Churches the more quickly, it is necessary as a first step to come together more frequently, to unite oftener for some common purpose, to establish

a community of interests in some way or other, for most of our animosities and misunderstandings come from not knowing each other well enough or not having a proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudice, ignorance and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep us apart."

13. *Difficulties, but no Discouragement*

We realize that the difficulties in the way of the World Conference movement are indeed great. It would be almost impossible to exaggerate or overstate them. But we are not discouraged by them. Rather, we are filled with hopefulness, for we are convinced that whether an adequately representative World Conference shall be secured in our time or not, the very work of trying to secure it is visibly and powerfully promoting the sacred cause of Christian Unity.

(1) *Contemplation of Reunion Helpful*

The effort on behalf of this world-wide movement is helping to keep the thought of reunion before the minds of Christians everywhere; it is teaching people to think of reunion as something that is possible, and to be seriously considered; it is proposing the one step towards reunion that is practicable at the present time; and it is, we trust, serving steadily to increase the number of Christians of all names who are desiring and devoutly praying that the blessed hope of reunion may be actually realized. The time is ripe for such an effort as this. Never was there a day, since Christians became disunited, when the thought of reunion was so much in the hearts and minds of men as it is at this moment.

In all Communions, be they called Catholic or Protestant, the number is daily increasing of those who feel, and say, that the present estrangements among those who believe in and worship the one Lord Christ are intolerable, and that they must cease.

(2) *Evils of Division*

On all hands, believing men and women are realizing more and more keenly not only the weakness and the waste, but the wickedness of our present divisions.

(3) *Conference the Next Step toward Unity*

After three years of work on behalf of this undertaking we reaffirm, with a conviction which our whole experience has served only to deepen, the declaration made to the Convention of 1910,

in the Report as a result of which this Commission was appointed, "that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order."

We believe more firmly than ever, in the words of that Report, "that all Christian Communions are in accord with us in our desire to lay aside self will, and to put on the mind which is in Christ Jesus our Lord," and that "our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance."

More strongly to-day than when this statement was made three years ago, it is "our conviction that such a Conference for the purpose of study and discussion, without power to legislate, or to adopt resolutions, is the next step toward Unity."

Your Commission asks to be continued, with power to fill vacancies, and to add to its numbers, and it recommends that arrangements be made to hold a service of prayer for the work in which this Commission is engaged, and for Christian Unity, at one of the joint sessions of the Convention. 14. *Request for Continuance*

C. P. Anderson, *President*, Bishop of Chicago.
Boyd Vincent, Bishop of Southern Ohio.
Thomas F. Gailor, Bishop of Tennessee.
A. C. A. Hall, Bishop of Vermont.
C. B. Brewster, Bishop of Connecticut.
Reginald H. Weller, Bishop of Fond du Lac.
Charles H. Brent, Bishop of the Philippine Islands.
David H. Greer, Bishop of New York.
Philip M. Rhinelander, Bishop of Pennsylvania.
William T. Manning, *Chairman Executive Committee*, Rector of Trinity Church, New York.
Alexander Mann, Rector of Trinity Church, Boston.
Francis J. Hall, Professor in the General Theological Seminary.
B. Talbot Rogers, Warden of Grafton Hall, Fond du Lac.
William M. Clark, Rector of St. James's Church, Richmond, Virginia.

Edward L. Parsons, Rector of St. Mark's Church, Berkeley, California.

Hughell E. W. Fosbroke, Professor in the Episcopal Theological School.

Seth Low, New York.

George Wharton Pepper, Philadelphia.

Samuel Mather, Cleveland.

Francis Lynde Stetson, New York.

Edward P. Bailey, Chicago.

George Zabriskie, *Treasurer*, 49 Wall Street, New York.

Horace H. Lurton, Washington.

Robert H. Gardiner, *Secretary*, Gardiner, Maine.

TREASURER'S REPORT

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Receipts

Thanksgiving Day (1910) offering at union services Bryn Mawr Presbyterian Church and Church of the Redeemer, Philadelphia	$68.57
J. P. Morgan, on account of donation of $100,000	26,000.00
Francis Lynde Stetson	1,000.00
Samuel Mather	1,000.00
George B. Cluett	1,000.00
Seth Low	750.00
Robert H. Gardiner	500.00
George Zabriskie	250.00
Edward P. Bailey	175.00
Anonymous	100.00
Thaddeus R. Beal	50.00
R. A. Fuller	10.00
Edwin S. Craig	10.00
The Bishop of Wyoming	10.00
Joseph R. Noel	10.00
The Rev. John J. McCook, D.D.	10.00
Sturgis H. Thorndike	10.00
E. S. Valliant	5.00
Miss Louisa L. Bradford	5.00
Mrs. F. J. Romanes	5.00
A. F. A. King	5.00
The Rev. Cornelius B. Smith, D.D.	5.00
Miss Rosamond F. Shields	5.00
Dr. D. W. Border	5.00
J. W. Crafts	5.00
A. J. Holden	5.00
The Right Rev. W. L. Williams, D.D., late Bishop of Walapu	4.87
Frank Coop	3.00
Cash	3.00
The Rev. E. J. B. Salter	2.50
Gertrude S. Rice	2.00
Miss Alice L. Gilman	2.00
A. K. Parker	2.00
The Rev. C. L. Mallory	2.00
Alfred Haigh	1.22
Archdeacon Oldham	1.22
The Rev. W. G. Lathrop	1.00
The Rev. C. S. Jones	1.00
Mrs. William J. Wheeler	1.00
Rev. George L. Roth	1.00
H. C. Schutz	1.00
H. M. Shields	1.00
Canon W. V. McMillen	1.00
The Rev. Richmond Shreve	1.00

Rev. G. D. Whitaker	$1.00
The Rev. N. F. Stahl, D.D.	1.00
Miss Mary L. Bush	1.00
Mrs. E. W. Grew	1.00
The Rev. George T. McCall	1.00
Mrs. Robert G. Sturgis	1.00
The Rev. J. T. Tuckey	1.00
Miss Helen T. Peabody	1.00
The Rev. E. Kriel	1.00
The Rev. Lea Luquer	1.00
Deaconess Hyde	1.00
Miss Ellen F. Humphrey	.60
Rev. E. H. Clark	.50
Charles Lord	.50
W. R. Hartzell	.50
Rev. Elias W. Gardner	.50
Miss Anna A. Jones	.50
Rev. R. R. Parker	.25
C. F. Dunn	.25
The Rev. Eugene Aleck	.25
The Rev. David McClure	.10
Geo. H. Ramsey	.05
Interest on balances, United States Trust Company	179.61
	$31,224.99

Payments

Office rent, Secretary	$903.38
Office fixtures, furnishings, typewriters, multigraph, addressograph, etc.	2,309.30
Lighting	19.09
Janitor	16.50
Printing and stationery	8,652.63
Postage, including stamped envelopes	9,264.79
Newspaper clippings	121.74
Telegrams	30.01
Extra typewriting, letters, etc.	250.84
Translations	109.00
Salaries of employees in Secretary's offices	2,790.56
Express	26.74
Travelling expenses of members of Commission, including deputation to Great Britain	5,110.95
Miscellaneous	1,460.45
	$31,065.98
Balance on deposit, United States Trust Company	159.01
	$31,224.99

August 1, 1913.

GEORGE ZABRISKIE,
Treasurer

PRAYERS

The following are the Prayers which have been suggested for Public and Private Use. They may be obtained, printed on a card, in any quantity, on application to the Secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O LORD Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.